THE WOMEN'S

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AFTERWARDS.

BY G. R. C.

We do not guess what we hold dearest,
Till it has passed away;
We do not know till night comes o'er us,
How pleasant was the day.

We do not heed how warm and sweet the sunlight,
Till it begins to rain.
We cannot know what perfect peace is
Till we have suffered pain.

We cannot know, unless we have been tired,
How sweet it is to rest.
It takes so many long and weary lessons
To teach us what is best.

So slow we are to read God's meaning,
Choosing our own instead,
We only catch a day's true, earnest lesson,
After the day is dead.

'Tis not till Life is done, and Death comes to us,
That we have learned to live.
We see reflected in Death's miror only,
The grand things Life can give.

SKETCH OF MRS. MARTIN.

As a suitable obituary of Mrs. Martin was prepared shortly after her death, I shall not attempt in this sketch to do more than give some of her characteristics and some reminescences of her later years. I could not attempt to write all that might be told of her noble, self-sacrificing work even in this land. It would take a more ready, though not a more willing, pen than mine to tell of all her faith and patience, her love and kindness, her charity and wisdom exhibited during the years she spent among the people of this land and among her fellow missionaries.

She sailed with her husband for India in the autumn of 1866, but did not reach this country until May of the next year. Their wearisome journey around the Cape, with few comforts and many discomforts, is described at some length in Dr. Gordon's "Our India Mission." Acquiring the language rapidly, she was soon able to take up the work to which she had given her heart, and which she only relinquished when the Master called her to rest and reward.

Soon after arriving at the mission field, and as she began to understand the language, a little incident occurred which will show that in entering upon the life of a missionary, she had counted the cost, and that she intended to *work* in her Lord's vineyard. In offering her assistance in some part of the mission work the answer given her was, "If it would not be too much trouble." She quickly replied, "I didn't come here to have an easy time." This might be said to be the key-note to her whole missionary life. She did not have an easy time. Following in the footsteps of Him who went about doing good, making little of her own comfort and convenience, she forgot self, renounced self rather, in her efforts to finish the work that was given her to do.

In her husband's work of itineration she was his constant companion. Itinerating life is not an easy one, especially for a mother with little children. Starting out from the home in the early autumn, preparation must be made for several weeks or even months of existence in a tent. Supplies of food must be laid in, for little or nothing can be procured among the numerous small villages of the country districts. Packing up food and clothing, cooking utensils, necessary books and bedding requires forethought and care. Then camels must be procured; it may be necessary to send messengers in different directions, but finally after many delays and disappointments the word is heard, "The camels are coming." These are loaded with tents and all the nescessary equipments of a tent life, and a start is made. Sometimes there are roads, but often there are none, and traveling under such circumstances is not pleasure-riding. A camping ground is selected near a village, if possible under a tree to escape the noonday sun, but often in the open and in the dust or sand. A few days are here spent sometimes preaching and teaching in the village, sometimes instructing those who swarm around and in the tents. Then camp is broken and another village is visited much in the same way. Sometimes a rain comes on and continues with short intermissions for five or six days. The tents are soaked and cannot be moved, though in the wind and the storm they are in danger of being overturned. Then the children are cloaked and capped and are directed to hold on like their parents to the tent poles. Streams and rivers rise and form barriers to prevent out-going or in-coming, and not only may the supply of food run low but the mail is stopped,

and only those who have dear ones in a far-off land can understand what it is to suffer suspense while the waters abate and allow the letters to reach their destination. And only a mother's heart can appreciate what Mrs. Martin felt when she once said to Miss Campbell as they were returning from a village where they had been working: "Oh, I do so long for the coming of the foreign mail. It may not be right, but I can't help it." Can we wonder that the heart of the living mother should yearn for tidings from the four dear girls so far away and from whom letters could only be expected once a week? (We only have a weekly foreign mail in India.) But time would fail me to tell a tithe of such experiences among these people.

She was not only earnest and zealous, but she was wise in her work. She seemed to understand the people, and they loved and trusted her. And even among those upon whom we might think we could exert no direct influence, the passers-by in the highways, the relatives and connections of employes, she walked with care. She would say: "These have no opportunity of knowing anything of christianity except as they see it in us or hear of it through those who see us or are working for us." Among her fellow missionaries her judgment was relied on, and though very slow to give advice unsought, no one who went to her for counsel was disappointed. Was anyone in perplexity and she was at hand the injunction was sure to be heard, "Ask Mrs. Martin," and asking her meant help in some way. Many persons are willing to help if they know how. She knew how. Always kind, always thoughtful of others, always true, always the same, no wonder she was looked up to and her advice sought so universally amongst us all.

And while doing so much for others, she did not neglect those of her own household. Her children may well rise up and call her blessed. Without the advantages of schools, their instruction fell entirely upon her. In this, as in everything else, what she did was well done. She was careful, exact and persevering. While in camp the lessons went on with little interruption, and it was her custom in moving from place to place in their wagon to hear the recitations. Then many a time when in the house has she been seen while attending to domestic affairs dictating a sentence as she went from one room to another, stopping to look over a shoulder, making a suggestion here, correcting a mistake there, or sitting with her sewing, a book propped open before her, listening to the lesson that required closer attention. Only a little over a year ago, she was preparing the warm clothing for the next winter's work, as itinerating in the district gave her no time or opportunity for sewing. She was doing much of the work on the sewing machine, and on the question being asked, "How do you manage to attend to the children's lessons while working on the machine?" she replied, "O, I leave the button-holes and finishing off for such and such lessons."

And so she was always busy, often doing what many would call double work. It was often a marvel to us how she could do so much. Doubtless she was taxing her strength above what was best for her body. The last two or three years she was not well, although the real state of her health was scarcely realized by her friends, and none of us knew what she suffered. Zealous, earnest, conscientious, we might well say of her that she presented her body "a living sacrifice unto the Lord. The last days and her last hours surely can never be forgotten by those to whom she ministered. At Tapiala, where she was taken ill, she was very desirous that the women should be visited. During a former visit they had appeared very in-

different and careless. Mrs. Martin, though not well, felt that she must go to their houses and talk to them. She and Miss Campbell visited them, and the latter says she never heard Mrs. Martin talk so earnestly and impressively, and could not but think "If this should be her last talk with them would they not surely remember it?" The women were impressed, and that night a number came out and openly professed their faith in the only Saviour. This was Mrs. Martin's last work among the women, though not her last thought for them. Coming to her tent in the evening, weary and worn as she was, she still had household cares which kept her occupied until late at night, when she took a chill and in the morning was not able to leave her bed. This was the beginning of the end. She was moved to Marali, where Dr. Clark, of the Church Missionary Society, saw her and pronounced her illness a bad case of pneumonia. As the weather was cold, she was moved from the tent into Pastor Nasarali's house, one built of sun-dried brick and with few comforts. They brought the little tent-stove into the room, but had to punch a hole through the wall for the pipe. Here she spent the Sabbath, a communion Sabbath, her last on earth. Though weak and suffering, her thoughts were for the poor women, and while Miss Campbell and Miss Corbett were attending to her, in expressing gratitude to them, she asked: "But what are you doing for these women?" The next day it was thought best to move her to Narowal, where two ladies of the Church of England, Zenana Mission, live and near which place Dr. Clark was itinerating. She was taken to the house of the English ladies, Miss Catchpool and Miss Renther, where she was made as comfortable as she could have been in her own home, and where she received most loving and careful attention, not only from many of our own mission who were able to come to her bedside, but also from those who so kindly received her into their home. When word of her critical state reached the different stations, many brothers and sisters hastened to give help and sympathy to the suffering and afflicted, and not one in the mission but would gladly have flown to her bedside had it been possible, to assist and comfort. But human help availed not. The all wise Master, who sees the end from the beginning, saw fit to remove her. We supposed that He needed her services here, she was so useful, she was so wise, she was so good. But He called her hence. We were dumb because He did it. She suffered much, but her end was peace. Leaving her dying message to the little ones here and those at home, "Be good children, and cling to Christ," she fell asleep. She quietly passed away in the morning of Dec. 3, 1886.

It seemed a strange providence that her last illness and death should occur so far away from the residences of our own missionaries, and in the home of those of another communion. Truly the body of Christ is one, and His members are one in Him.

Sadly was her body borne across the country, from one side to the other of the large district where her last work was done, and sorrowful was the procession of her brother and sister missionaries who followed. Most of the party made the wearisome journey of thirty-eight miles in native ekkas, arriving at Sialkot late in the night. The next morning a brief and impressive service was held, and her remains were laid to rest in the little cemetery on the south compound.

Our hearts were crushed and broken, for we had lost a dear friend, a wise counselor. But our sorrow was all for ourselves. For her there was exceeding joy. She had been admitted into the presence of the King, of Him whom

she loved and served. She is "forever with the Lord," "alive forever more." But what shall we say of the children who have lost such a mother? During her life-time she never wearied in her efforts to do them good. She was a woman of rare intellectual gifts, and having a well-trained and well-stored mind herself, sanctified by the Holy Spirit, it was her constant endeavor to train her children for usefulness here and for glory hereafter. We lovingly commend these dear ones to the sympathy and prayers of the church, and especially of the mothers and sisters in the church. May they ever keep before them the consecrated life of a mother whose memory they will love to cherish, and, though sorrowing, may they be enabled to follow her as she followed Christ. And what lesson is there for us who have been spared while she was taken? Surely the Master has work for us since he leaves us a place in the vineyard. May we work while the day lasts. The night cometh.

MRS. MARTIN'S LAST LETTER.

THE following is a part of the last letter written by Mrs. Martin to Mrs. L. E. Johnson, of Phila. It will be seen from this letter that she worked with her husband late that night of Nov. 25th 1886, for souls, and then overjoyed with that evening's work among the women in the village she could not rest that night without writing of it. When she finished the letter it was past ten o'clock. She retired to rest, but soon awoke with a chill, which was fatal from the beginning:

Zafarwal, Punjab, India, Oct. 16th, 1886.

* * * We have been home for awhile now, and you know there is always plenty to do after being absent so long. Mr. Martin spent two months at Dharmsala this summer at work on the Psalms. They are now ready for publication up to the 100th.

While there are many things to discourage and disappoint us, there are many things to cheer us, and they are all the more encouraging that they never come before the world; very many of them too are from friends at home. I do not know that I was ever more touched and grateful than when one of my old neighbors, a good, old man now gone to his rest, sent us word that he never went asleep at night without first praying for us.

We hope (D. V.) to get out in tent about the third of next month. Miss Campbell will accompany us, and we hope to have Miss Corbett along too soon after her arrival. She has been assigned to Zafarwal. Her first work will of course be learning the language, but she will be company for Miss Campbell. Rukho, the bible woman, will probably go along and do the Munshi's work for Miss Corbett and Miss Campbell, and I dare say she will sleep as she did last winter in the tent with the young ladies. Rukho is very anxious to go on with her own studies till she can pass the middle school examination, but of course while out in tent she will not have much time for study, as she will be expected to do what she can among the village women when she is not teaching the ladies.

Our dear children here are well now. They are not making much progress in their studies. I find it impossible to give them the attention they need with the other work I have. It is so difficult for them to get on well either in study or learning to work here. We do not allow them to be waited on like the most of the English children here, but they do need their lessons and work with more regularity than I can give. They

have their Sabbath-school lesson after we come back from church. As I have a class of women in the Sabbath-school, the boys go with their Papa's class of Christian men and take their turn along with the others in answering questions. They rank better in this class than they would in a Bible class of men in a congregation at home, I am afraid, but perhaps not better than if so many of them could not read.

Tapiala, Nov. 24th, 1886.

This letter has been a long time on hand. Your postal card written the day the missionaries sailed came a short time ago, and the missionaries themselves soon followed. You can well believe we were all rejoiced to see them, and now we have Miss Corbett with us.

We came out in tent on the third, but had moved back to Dhamtal and were to drive in for Kirpis' wedding on the 17th, but in the morning we got word that Dr. Barr's and Misses McCahan and Corbett expected to be at Zafarwal about twelve o'clock that day and wished to have our horse to bring them across the sand. Of course our Chhoti Hazeri (little breakfast) was at once taken, tents struck, camels loaded and we were off for Zafarwal with all possible dispatch, and we had the pleasure of welcoming them towards evening. Miss McCahan looks very much better than when she left for America. We like Miss Corbett much. She seems to take to this camp life right well. Dr. Barr's and Miss McCahan returned to Sialkot on the 20th, and we came out again on the 23d.

The work this winter is about as it has been, or rather we have as much encouragement as heretofore and it is still spreading. In some places it is not in very good condition, for want of workers. In one village the Enquirers had all been frightened away and we did not see any of them when we went to the village. Some of the Christians in this village are not very promising.

At Tatra, about six miles from Zafarwal, where we made our first encampment, there is a very promising Christian community of thirty-three persons, among whom are nine women. The women seem quite intelligent and earnest.

At Dhamtal, there are now fifteen Christians, all men and large boys. One woman would have been out for baptism last evening, but was down with fever. We do hope the women will come out and will also be received.

Some cases are quite interesting, at least to us. One old man, when Mr. Martin asked him why he wished to be a Christian, replied: "*Main ne Masih di ingil suni, ki yile khuda di rah hai, te main, vi uh de vich ana.*"—"I have heard the gospel of Christ, that this is God's way, and I want to come into it too." After service he asked for books, saying he wished to learn to read.

November 25th.

It is 10 o'clock P. M., after a busy day. The people have just gone home after the evening service. There were nine baptisms, two men, three women, one large girl, two smaller ones, and one boy. Miss Campbell and I spent some time in the village this afternoon, and I came back more encouraged than I ever had been before with the work in this village.

Tomorrow (D. V.) we move on to Marali, where there is Communion appointed for next Sabbath. The last foreign mail brought Miss Euphie's welcome letter. I will try to write to her soon.

Now love to you both and all Dr. Gordon's family; kind regards to Dr. Gordon, and trusting you are enjoying your studies and succeeding well in them,

I remain Yours Sincerely,

L. L. MARTIN.

MORMONISM.

[CONCLUDED.]

THE Saints have a very convenient way of getting rid of their sins by being re-baptized; no matter how great the crime, baptism washes it all away. As I have said, baptism for the dead is much practiced. The following incident is vouched for by one who knew those concerned in the transaction. Some years ago, a Mormon made up his mind to be baptized for five of his dead friends. With them, immersion is the only valid baptism, and, as it was winter, and the weather very cold, he rather shrank from the idea of being dipped five times in ice-water; so hunted up a man who was willing to take the job of being baptized for the five dead persons at $2.00 apiece, and in that way the baptism was performed.

The Mormons teach and have practiced the offering of human sacrifice. Brigham Young proclaimed: "There are certain sins which the blood of Christ cannot wash away, but when a man's own blood is shed and the smoke thereof ascends as a sweet incense to heaven, then are his sins remitted." The atonement may be made by the person conscious of such guilt offering himself to be killed; or, if regarded as guilty, he may be killed without his knowing that it is to be done. It is said to be done in love, that the blood may make atonement. "Love to our neighbor," then, means that we should be willing to shed our neighbor's blood, in order that he "may be saved and exalted among the gods." As a practical illustration of this doctrine we have the Mountain Meadows Massacre, when 120 men, women and children were killed. John D. Lee, the leader of the murdering band, was rewarded for his share in the butchery by a seat in the Legislature.

There are two or three branches of the Mormon church that do not receive all the present doctrines. One of these branches, under the leadership of Jos. Smith, Jr., rejects polygamy and the political schemes of the regular Mormons. Its members, in last April, took formal possession of the old temple built by Joseph Smith and Rigdon, at Kirtland, Ohio, and held a convention under the presidency of Joseph Smith, Jr. Their church secretary reported a membership of 10,326—a net gain of 1,305 during the past year—and the organization of 21 missions during the year.

The fruits of Mormonism are such as we might expect from its doctrines. By deceit and falsehood thousands of poor deluded people are brought over from Europe, and find themselves in a bondage they cannot break. They are brought largely by the Emigration Fund. This fund, I should say, is one to which the people are compelled to give. With it the church pays the passage of emigrants and supplies them with implements of labor, but takes notes for every penny advanced. In a large number of cases, the poor man is never able to pay his first debt to the church; and, if he attempts to revolt, is stripped of all he seemed to posess. In such a system, cruelty is a natural fruit. We know the story of the "hand-cart emigration" in 1856. By the order of Young, hand-carts (for the sake of economy) were provided instead of horses and wagons, and the poor emigrants—old men, women and children, as well as those who were stronger—trudged across the plains a thousand miles, through burning suns and winter snows, wading streams, and dragging the carts containing their baggage and provisions, until they dropped down and died. But for the heroic efforts of one man, Mr. John

Chislett, few, if any, would have reached their destination. He afterwards, in horror, abandoned the church. The story of that journey cannot be read without indignation and tears; but no tears were shed by the authorities in Utah. "The tender mercies of the wicked are cruel."

The history of Mormonism is one of crime. The "Saints" lived in six communities before they went to Utah, and in every place strife, violence and bloodshed marked their stay, until they were finally driven away. Pages of testimony might be given, from men of the best standing in Salt Lake City, as to the murders, assassinations and massacres committed there. A United States detective tells the following: "A man, when digging to plant a tree in his orchard, broke into a pit containing seven bodies — those of a man, a woman and five children — their arms bound and their skulls crushed in. The man who found them, although a Mormon, was ignorant of the doctrine of Blood Atonement, and reported the matter at police headquarters. He was told that his duty was to say nothing about it, and ask no questions. That night the bodies were removed by the authorities.

When a man is "counselled" to do anything, whether it be to give up his property to the church, or go on a mission (which is one way of getting rid of people who know too much), or to enter into polygamy, or to commit a murder, he *must do it*, or bear the consequences—often death.

In 1862, J. W. Dawson, of Indiana, was appointed governor of Utah. Brigham Young caused some charges to be made against him, and he was ordered to leave the Territory. Some young men, commissioned to carry out the order, gave him a severe beating, but either misunderstanding their instructions or not wishing to kill him, allowed him to escape with his life. Young had them arrested and shot. The bodies of two of them—brothers—were left at their father's door, with the order, "bury them." The Rev. Dr. McNiece, of Salt Lake City, who is a most heroic worker against Mormonism, says: "I have never heard the number of persons put out of the way in Utah, for being friends of the government, given as less than five hundred. This does not include those who were killed for other reasons."

We find in the Mormon church such blasphemy as I think has not been conceived outside of it. The "Endowment House" is an institution that should not for a moment be tolerated in a Christian country. In it are performed the most disgusting rites and ceremonies. They represent the Creation, the Garden of Eden, with Adam and Eve, Michael, Peter, James, John and Satan, all jumbled together in the most absurd and blasphemous manner. They even dare to represent *Jehovah* as taking part in all this. Fearful oaths are administered, with frightful penalties attached. The mildest penalty imposed upon those who speak of the works of darkness performed there, is to have the throat cut from ear to ear. Others of their oaths cannot be repeated. Every man and woman must pass through these rites and be clothed in a certain garment called the "Endowment Garment," in which every good Mormon must be buried.

That which makes the Mormons most known to the world, and causes more breaking hearts and wretched homes than anything else in the system, is Polygamy. So loathsome are its fruits, that we cannot speak of them. The "Saints" would have us think that their women are in favor of it, and have them give public testimony to that effect; yet, in private, these same women will burst into tears, and declare that they hate and loathe the whole system, and have never had a happy day since forced to

enter into it. We read of the degradation of women in heathen countries, yet here, in our own country, are women forced all their lives to submit to every indignity and to toil like slaves to support themselves and their children.

In the earlier days of Mormonism, the several wives of one husband usually lived in one house, and that, very often, only a cabin. I am afraid the grace of the sisters in this assemblage would be sorely tried by such an arrangement! Since there is a law against polygamy, there is more concealment, and often there are separate establishments, although many in the country districts still live as before.

It is quite common for a man to strip the first wife's house of its furniture, in order to set up a home for the second. The wife of Brigham Hampton tells how her husband whipped her, because she would not consent to have her house stripped of everything, and how, finally, he shut her up while he removed her furniture. I was told by a friend who who spent some time in Salt Lake City last winter that many of the young people, especially their young women, are much opposed to polygamy, and will have nothing to do with it unless they are forced into it. The following incident will serve to show how they are often brought to yield, though abhoring it with their whole souls. A young couple near Salt Lake City loved each other and were about to be married, when an elder from Arizona, who was in polygamy, appeared with the foster-father of the girl. Soon the stranger made love to her, but was rejected with spirit. The church teachers called to argue with her, but failed. Then her foster-mother had a "revelation" that it was her duty to marry the elder, but in vain. Next the Sabbath-school superintendent made the matter a subject of prayer, and through him the same answer was received. Still her heart did not give way. Then the foster-father fasted and prayed for days together, and he received a strict command from "the Lord," with terrible penalties attached. She must marry the man she loathed, or meet her doom. This was too much for her soul steeped in superstition, and, although frantic with sorrow, she accepted her fate. This is but one case in hundreds, and a mild one. Do not such cases call for the operation of both Gospel and law?

Resources.—But what are the resources of Mormonism? What shall its future be? We may well ask what its future shall be! Can a system that is heathenish—that is worse than heathish—continue to flourish in the heart of a Christian country?

Its first resource is the ignorant multitudes of Europe. Its missionaries bring in annually a large number of people, some with means, but more without. Having suffered great hardships in Europe, they are easily deluded with stories of the earthly paradise in America. By its organization, the products of these people's labor are concentrated in the hands of the authorities; and, while the masses are kept in the bondage of dependence, immense resources are at the command of the hierarchy. I have not been able to get a recent report, but, in 1880, the net proceeds of the tithing were $480,000, and for the Temple Fund, $1,097,000 were raised in the same time. Except in the most general way, they make no reports of how these enormous sums are expended.

Their territory is very large, and, irrigated as it is by streams from the mountains, is wonderfully productive. In mineral wealth, no part of the country much excells Utah. With great foresight, the Mormon leaders have appropriated the best of the lands, and have done all in their power, even to the extent of murder, to prevent the mines from being opened by others.

The Mormans have the political power in Utah, hold the balance of power in the adjoining territories, and propose to secure it in the United States. A few years ago Bishop Lunt said: "We have sent out a band of priests through Colorado, New Mexico, Wyoming, Montana, Idaho, Arizona and Nevada, and will plant colonies in Washington Territory. * * * All this will help build up for us a political power, which will in time compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the church. Then, in some great political crisis, the two parties will bid for our support, Utah will be admitted as a polygamous state, and the Territories we have peacefully subjected will be admitted also. We will then hold the balance of power, and will dictate to the country. In time, our principles, which are of sacred origin, will spread tnrough the United States. Our people are obedient; when called by the church they promptly obey. They sell houses, lands, stock, and remove to any part of the country the church may direct them to. You can imagine the results that can be brought about with a church organization like ours. It is the completest in the world. We have another great advantage—we are now, and always shall be, in favor of Woman Suffrage. The woman of Utah never desert the colors of the church in a political contest." Judge Goodwin says: "This tells the whole story. During the past decade, the church has waived some of its doctrines, but has not surrendered a tenet of its creed, or abated one *jot* of its purpose of subjugation."

In view of this we can understand their recent movement to be admitted to the Union. In the state constitution prepared by the leaders, and adopted by the people, is a clause making polygamy a crime to be punished by fine and imprisonment. How insincere this is we can see from the fact that the Edmunds law is bitterly resisted, many of those convicted of polygamy lying in prison rather than give it up—posing as martyrs to their faith—and several hundred having been for months in hiding to escape prosecution. The state movement is to get clear of Federal authority, and the anti-polygamy article is a blind to deceive Congress. For, if admitted as a state, the Mormon authorities would be practically independent of the United States government. With 25,000 priests to control the people, and with judges and jurors of their own evil way, no law against polygamy could be enforced. And we should remember that Congress has no control of marriage laws within the states, but only in the territories. The Mormons have been very active during the past summer, and are evidently growing confident of success in their schemes for independence. Some of their leaders came out from their hiding and appeared at a convention held in Salt Lake City a few days since, at which time it was expected that a successor to President Taylor, who died recently, would be chosen. They count on strong political support in the next Congress. The loyal citizens are united in opposition to the movement for a state, and appeal to the virtue-loving people of the country to sustain them.

Evangelical Work in Utah.—Notwithstanding the Mormons are in such power in Utah, most of the Christian churches have obtained a firm footing (besides what has been done by the Catholics and Jews) and are meeting with great encouragement.

The Congregationalists, Episcopalians, Baptists, Methodists and Presbyterians all have churches and flourishing schools in which many thousands have been educated. Some of the Collegiate Institutes equal colleges in the East. I have not had access to recent statistics of any

except the Presbyterian church. They have in Utah 15 ministers, 13 missions, 400 members and 1400 scholars in Sabbath-schools.

The pioneers in this work established themselves in the face of opposition and persecution, often at the peril of their lives. When driven out, they returned, showing that they had come to stay; and, by their bravery, by their Christian lives, by their kindness and help to those who so sorely needed it, they have won the confidence and respect of many Mormons.

Shall not we join in this great work? Is there not as great need for missionary effort there as in any of the fields we occupy, either at home or abroad? We are told that whatsoever our hands find to do, we should do it with our might. Then let us not delay. We should consider what the call of God to us is, and whether we may not be able to do something in this woman's work for women.

NOTE.—Since this paper was read, a very important suit has been begun by the Government against the Mormon church corporation for holding many millions of dollars of funds more than is allowed by the Edmunds law. It has gone thus far, that a receiver has been appointed to take charge of the funds. We cannot know what it will come to, for the Mormons will resist it at every step, and have very able lawyers to plead their case.

THE DEACON'S STORY.

"YES," said the Deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked of if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and these would not have been suitable subjects up yonder.

"I knew I read once about one of the kings of England, Edward I, who had an officer called the lord high almoner, and one of the things that man had to do was to 'remind the king of the duty of alms-giving?' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David when he'd done such a job, getting together that pile of gold and silver for the temple, and he just turned to the Lord, and said, 'All these things come from thee, and of thine own have we given thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home Mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd gen'rally a tech of neuralgy, so't I didn't feel like goin' out, and I stayed at home. Tract Society day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed indoors; and on the Sabbath for helpin the Publication Society, like as not, my corns were unusually troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe

any of the apostles ever took religious papers. The Bible was enough for them, and it ought to be for other folks.

"And yet I never even thought I wasn't doin' right. I'd come into it sort o' gradual, and I didn't think much about givin' anyhow, except as a sort o' losing business.

"Well, my little girl, Nannie, was about 8 years old then, and I was dreadful proud of her, for she was a very smart little thing. One Sabbath night we were sittin' by the fire, and Nannie'd been saying her catechism, and by and by she got kind o' quiet and sober, and all of a sudden she turned to me, and says she:

"'Pa will we have to pay rent in heaven?'

"'What,' says I, looking down at her kind o' astonished like.

"'Will we have to pay rent in heaven,' says she again.

"'Why, no,' says I, what made you think of that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house; but at last I found out that she'd heard some men talking about me, and one of them said: 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven'; and as the only really poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on, and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way, right before Nannie, too.

"I fixed up some bitter things to say to Seth the next time I met him, and I was not very sorry to see him the next day in his cart. I began at him right off. He listened to everything I sputtered out, and then he said: 'Well, Deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of Foreign Mission Sabbath and the headache, and Bible Society day and the neuralgy, and Tract day and the corns, till it just seemed to me I couldn't stand it any longer, and I knelt down there in the blackberry patch, and said: 'O Lord, I've been a stingy man, if ever there was one; and if ever I do get to heaven I deserve to pay rent, sure enough. Help me to give myself, and whatever I've got back to thee!' And I believe he's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection-plate, but I've learned better now; and I mean to keep on giving, 'as unto the Lord,' till I go to that heaven where Nannie's been these twenty years."—*Congregationalist.*

THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an invisible gladdening of the heart.—*Lel.*

A LAUGH to be joyous must flow from a joyous heart, for without kindness there can be no true joy.—*Carlyle.*

Subscribe for the MAGAZINE.

A WORD ABOUT OUR ORPHANS' HOME.

As most of the readers of our MAGAZINE are aware the annual entertainment of the Orphans' Home is always held during the second week of December. This time it occurred on the 8th and 9th, beginning each afternoon at 3 o'clock. At the annual meeting of the Women's United Presbyterian Association, which is always held on the last Friday of October, an executive committee is appointed whose duty it is to appoint all sub-committees and raise the funds necessary to pay all expenses connected with the entertainment, so that all the proceeds may be net gain. Committees are appointed to take charge of tables for the sale of fancy articles, common-sense articles, dolls, flowers and fruit, home-made candy, ice-cream and lemonade, in addition to the committee which has charge of the supper. All these ladies busy themselves at once in securing contributions for their respective tables from their friends all over the church. We have had donations from Egypt on several occasions. This year, among others, we received a lovely crimson quilt all worked by hand from Xenia, and a handsome silk quilt from Mt. Pleasant. We would be glad to publish the names of all the articles and donors, but the limits of a magazine article forbid. We never had any "grab-bags," chances, voting, or articles for the most popular minister, etc. for lotteries in any form. Neither do we charge any admission fee or permit any solicitations to purchase our goods. The articles are all marked in plain figures, and the prices are always a little below the selling rates in stores. So well have these facts become known that our reputation for conducting an entertainment for charitable purposes on an honest business basis is well established. We charge fifty cents for supper, and we strive to give such a good meal for the money that no one who eats it can say that they have given half a dollar to the Orphans' Home, but will feel that they have received full value in exchange. At our first entertainment we realized $190; at our ninth our proceeds amounted to $1,600, exclusive of a check for two hundred dollars which was handed in the first evening.

Not the least enjoyable and profitable feature of these gatherings is their social character. Our friends from all over our church attend them, as many as twenty congregations being represented. Here friends meet who perhaps have not seen each other since the same time the year previous; different ways of doing church work are talked over and compared; suggestions made and accepted, subscribers secured for the MAGAZINE and church papers, friends enlisted for the Orphans' Home and the Women's Board, and in fact a general interest in all phases of the Master's work increased, as the people who attend our entertainments are the *working* representatives of the congregations to which they belong.

On January 2, which was observed as New Year's day, we held our tenth anniversary at the Home. At 2:30 P. M. the house and children were all as neat as hands could make them, and every part of the lower floor filled with our kind friends and patrons, who had come to bid us "God speed for another year." Prayer was offered by Rev. W. H. English, after which addresses were made by Rev. Drs. Reid, Witherspoon, and McCory, and Elders Burchfield and Brown, interspersed with Psalms, songs, and recitations by the children. Attention was called to the fact that three of our children had gone to be with Jesus since our last anniversary, and that our band of workers had been broken a second

time by death, our dear sister, Mrs. E. W. Hill having entered into rest last October.

The managers took great pleasure in inviting all the guests to take a look at the crayon portrait of Mrs. Hill, which had been hung in loving remembrance of her above the parlor mantel. While we miss her presence and council at our Board meetings, this smiling representation of her sweet face shall encourage us to be faithful until the message comes to us also, "Enter ye into the joy of your Lord."

The Board was delighted to be able to announce that our Home property, valued at a low estimate at twenty-five thousand dollars, was entirely out of debt, and that we had enough money to pay our paving bill, amounting to over $300.00, and still have a balance in the treasury. "What great things the Lord hath wrought." Ten years ago not a cent of money to begin with and now this lovely, valuable and comfortable home for the children of the church. Often we knew not where the money would come from to pay our monthly bills, but it always came, and, although we were often straightened, we never lacked. What an encouragement to our weak faith to go forward and plan and do liberal things for our Lord. All friends of the Home will remember that some time after the death of our sister, Mrs. Mary S. Fulton, that one thousand dollars were raised for hospital purposes, as a memorial of her. In the very near future our Association intends erecting a hospital for our Home with this money, so that in case of any sickness among our children the patients can be removed from the Home proper until their recovery, and all the other children will be permitted to attend school as usual and be spared the risk of contagion. The Association also contemplate the establishment of a home for aged people, feeling that it is as much the duty of the church to provide a home for her *own* in their declining years as in the time of their helpless infancy; that she may give them an opportunity to end as well as begin their days in the church of their love. Mr. L. E. Frazer, our esteemed friend, has kindly offered to prepare plans and specifications for these enterprises free of cost, whenever we are ready to build.

Our annual reports are ready for distribution, and have been sent to every L. M. S. and every contributor to the Home whose address was known. If any others desire a copy they can be had by applying to Mrs. Mary F. Reed, 105 Fayette street, Allegheny City, Pa. We regret that some omissions have been made. In the list of donations received on Donation Day, mention should be made of eighty quarts of strawberries which were sent by some friends in Sewickley through Mrs. S. F. Shannon, accompanied by some money. We are always so grateful for all gifts received that we are exceedingly sorry when omissions occur, and gladly rectify them.

Any one contributing one hundred dollars at one time becomes a life director, and any one contributing twenty dollars at one time becomes a life member. The following names will be added to the list of life members in our next report: Mrs. Rev. A. D. McCarrell, Mrs. Elizabeth Flynn, Miss Sarah Rowbottom, Miss M. E. Schawberg, Miss Jennie Owens, Miss Jean S. Shaw. Any one desiring information concerning the Home can obtain it by writing to Mrs. W. F. Reed, Cor. Sec., or to Mrs. Elizabeth M. Campbell.

Allegheny, Jan. 3, 1887.

Missionary Correspondence.

LETTER FROM INDIA.

[This letter was intended for last month's issue, but came too late for publication.]

Zafarwal, Sialkot District, India,
Nov. 10, 1887.

My Dear Friends :

In Zafarwal district, which is about 75 miles long and 25 miles wide, there are 2,558 baptized persons, living in villages scattered over this large tract of country. Of this number 836 are women and girls. Mrs. Barr, Miss Corbett and I at the present time are the only foreign workers for the large number of women in this district; besides us there are only three other teachers for these poor ignorant women. You will see how impossible it is for us to reach all and teach them as they should be taught. Miss Corbett has only been in this country one year, and during this time she has studied faithfully and made rapid progress in the Urdu language. This is the language we are expected to study our first year in India, but it is an unknown tongue to the village women, and before we can hope to do much real work among them, we must acquire what is termed the women's "boli" (language). This can only be learned from the women themselves. Miss Corbett enters into this work with her whole heart, and will soon be well acquainted with the women's talk. We are so thankful for her aid in this needy field, where the work is great and the laborers truly few.

From the first of November until the latter part of March we live in tents going from village to village, teaching the baptized what kind of lives they, as Christians, should live, and telling the "only way to be saved" to all who will listen.

But it is of the work we do while in our home at Zafarwal that I wish to tell you about this time. Many of the villages near us are visited weekly and the women receive regular instruction. To bring the village work more clearly before your minds, let me describe a visit which Miss Corbett and I made one day last week to Thetthar, a place six miles distant. The road to this village winds through wheat fields and past several small villages. In one place we pass ten or twelve square, white monuments, each one marking the spot where some unhappy widow underwent one of the most fearful sacrifices which the madness of bigotry has ever imposed upon the human mind. It makes one shudder to think that there was a time in the history of this country when a living wife was compelled to perish in the flames that consumed the husband's body. This inhuman custom has long been stopped, but cruelty in other forms and superstition are still rife in India. In our visits at a village near home we often see a beautiful little baby with fair complexion and dark blue eyes, something rarely seen in this land. The last day we were there, we noticed that a hole had been pierced in the little child's nose and a pewter ring inserted. Indignant that so much needless pain should have been given an innocent little creature, we asked why the hole was made? The reply was, "This is the fourth child in a certain family living here and all the others are dead. Some women told the mother to put a ring in the child's nose if she wished to keep the evil spirit away and save the child's life."

We started early in the morning to Thetthar and when we reached the little mud village, some of the women were just starting out to work with baskets on their heads; but on seeing us they quickly turned back and gave us a warm welcome. Leaving our buggy in

the shade of a tree we followed the women through a narrow street, into a small court past cows and buffaloes that were tied within two or three feet of the open doors. Entering a small dirty room we were told to sit on the best bedstead; by best, I do not mean one free from dirt. We were thankful that they had not heard of our coming in time to sweep the mud floors. That is the way they usually do and by the time we arrive the room is so full of dust we can scarcely breath. In a short time the room was filled, even to the door, the only place through which light and air enters. We asked those standing in the door to sit down, and as they did so one remarked, "They like fresh air." While the Scripture lesson was being read and explained, quiet prevailed, and some seemed to take more than usual interest. Miss Corbett remarked on the way home that it was interesting to watch the different countenances of those listening. Some look at us with an air of wonderment, not in the least comprehending what we say; others have a tired, careworn appearance as though there is nothing but work, hard work for us in this life and who knows what will become of us in the future; while others show by their eager excited countenances that they really understand and appreciate what is being said. Many a half audible, "How true and good it all is," shows too that their heart is in the word to which they are listening.

They all like to hear us sing, and will not be satisfied untll we sing at least two Psalms. One time we forgot our Psalm book and great was their disappointment. Their parting words were, "Don't forget to bring that book out of which you sing the next time you come." After hearing their chatechism lesson and two little girls read (they are studying the primer), we started homewards, followed to the road by all the women. One whispered to me, for men were standing near, "Come back soon; our hearts are always made glad by your presence."

The work in some other villages is not so pleasant as in this one. Ever since coming to Zafarwal we have been anxious to visit the Zenanas in the city. Spending so much time as we do in the district, and seeing the great need there is of instructing the baptized women, we have had very few opportunities for going into the city; still a few visits have been made and we have been much encouraged by the way in which the women receive us. One morning not long ago Mrs. Barr and I went into the city to visit some new houses. We rode as far as we could, then leaving the buggy in a dusty road, we entered a brick paved street lined on either side by thick mud walls, which enclose one-story houses made of sun-dried brick. Stopping at the street door of one of these houses, we were conducted into a room evidently the abode of cows and horses. Passing through this room we found ourselves in a narrow court with rooms at both ends. Two women came out of a room from the opposite end, with a bedstead for us to sit on. We had not been seated long until large drops of rain began to fall. The women proposed taking us inside the stable. Thinking of the disagreeable odors, I was on the point of objecting, when Mrs. Barr said, "We do not like to sit there; let us go inside this room," pointing to one from which they had come. They agreed, and, picking up the bedstead, led the way in. This room was small, but more pleasant than the stable would have been. In the center of the room was a heap of rice still in the husk, and on this heap two women seated themselves. The room was quickly filled and the door was crowded by school-boys, with books under their arms on the way to school. An old

lady, with snow-white hair and a pair of unusually bright eyes, came into the room and sat down at our feet. She was neatly dressed in dark blue and white clothes. In her ears were several large round silver ear-rings, and in these she had fastened some sweet jasmine blossoms. We were talking to the women about the necessity of holiness when she came in, and after listening a short time she asked, "Can you tell me what holiness is?" She seemed to be satisfied with the answer we gave and continued speaking more to herself than anyone else, saying, "Yes, yes, we should obey God's commands, think less of earthly things and prepare to meet God; but no one does." Then apparently forgetting all that she had heard or said, began begging for money and clothing. We told her that we did not come to this land to assist people as well dressed as she, to care for their bodily wants, but that our work is to warn them to care for their souls. Laughing, she arose, and as she passed out of the room she said to the other women, "You who are young stay and listen; it will do you good."

After leaving this house and again going into the street, a woman came up to me and taking me by the hand led me on up the street a short distance to her home. Mrs. Barr and I were taken into a large airy room, and, after seeing that we were comfortably seated, the kind little woman said, "Read to me." The 5th chapter of Matthew was selected. She was particularly impressed with the words, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." "Oh," she exclaimed, "*we* never think anything about righteousness; we labor to supply our bodily wants, but forget all about our spiritual needs."

An old woman, who was standing near us, begged Mrs. Barr to give her some eye medicine. She said, "There is no pain in my eyes, but I cannot see as plainly as I used to." Mrs. Barr replied, "Your sight is growing dim because you are growing old." Then showing her her spectacles, said, "Without these I can not see plainly either." The poor woman seemed a little comforted after hearing that others were similarly affected.

There is never a day passes that there are not several calls on us for medicine. Bottle after bottle of quinine and eye medicine are distrlbuted to the people living round about us. While I would not detract from the importance and usefulness of Medical Missions as an auxiliary to the work, yet for myself I almost feel glad sometimes that I have only a little knowledge of medicine, for had I this knowledge my whole time could be spent in administering to the sick in body, whereas it is so important that the dying, perishing ones should be told of The Great Physician who alone can heal spiritually.

On leaving this house, we noticed a woman in the street beckoning us to follow her. We did so and entered another house that was crowded with people anxious to see us. Seeing the Bible in my hands, they said, "We too want to hear you read." Here, as at the other houses, they listened well. By this time the forenoon was nearly spent, and from this place we started home. Thus ended one morning's work in a city where there is not one Christian, but where the Mohammedan daily calls to prayer, and where, at the close of day, the temple bells may be heard ringing, calling the Hindus to evening worship.

I have just been reading the October number of the WOMEN'S MISSIONARY MAGAZINE and enjoying the good things in it, and as I finished it I tried to realize some of the changes that have taken place in America since we were there more than twenty years ago; but I cannot do it. As a friend from there said

to me lately, "You would not know the country if you were to see it again with all its changes and improvements." It seems to me that in nothing is the improvement more apparent than in the progress the women of our church have made in working for the good of others in your own country and in foreign lands. The first organized effort had not then been made, as far as I know, and now see to what the work has grown. Here, too, there has been some improvement, especially in material matters, perhaps more change in the appearance of our old city in the last twelve years than in a hundred years before, for the principal streets have been leveled so that carriages go through them without difficulty, and they are lighted to some degree by kerosene lamps at night. But the desire for education is increasing also, and numbers of the young are in schools where all the teaching is mingled with religious instruction. Our own girls' school, with more than a hundred pupils, is a power for good. The boarders, of whom there are twenty-one at present, are the most satisfactory pupils because they are under good influence all the time, while those who go home at night learn a great deal there which tends to counteract the Christian influence of the school. Several of these pupils are entirely free, but more and more we are trying to have even the poorest pay something rather than be entirely supported by charity. All the present teachers have been trained in the school, and are good proofs of what such a school can do for the females of the country. We have also now some Christian homes, the mothers in which have been trained in evangelical schools, whose influence must be for good among their acquaintances. Thus, in different ways, we hope that the good work of evangelization will spread in ever-widening circles; especially when the Spirit of God is sent with power to enlighten the hearts of those that have a mental conviction of the truth. For this we ask your prayers. MARY J. CAMPBELL.

LETTER FROM MRS. NARCISSA WHITE.

ON THE WING, Dec. 27, 1887.

Dear Missionary Magazine:

THIS is a letter I am writing to you, not a staid, solemn "article." I am so delighted that we women now have a magazine all our own, into which we can come and talk to one another as we might talk in each other's parlors. I have been so pleased with the numbers of it already printed, and more than pleased that it is proving such a success that its subscription list is nearly doubled and the future outlook so hopeful. And now I hope many more writers among our local societies will come into its sunny corners and spend a few moments in giving us their helpful hints and encouraging items—short, pithy and to the point. I feel sure the editors would admit such to these columns. And may I whisper a word of advice to each auxiliary society, namely: In your meetings *count up your blessings* oftener than your *difficulties*. And now may I tell you of some of the "Home Mission" fields I have visited in the past two months—the Freedmen of the South—in Nashville, Tenn., Alabama and Georgia. It was my privilege to take part in Atlanta in their great battle for prohibition of the liquor traffic. I soon discovered that the vote of the Freedmen (the colored people) would be the great hindrance to the carrying of prohibition, and I volunteered to lecture to them. But the first evening, when I went to the church where I was to lecture, I found a counter attraction along

side the church. A stand erected on a vacant lot, gas-lights put up, a brass band present, and the chief attraction, a long-haired creole from Louisiana, calling himself "Yellowstone Kit," who sold medicines and pretended to work miraculous cures. Fully seven thousand negroes were surrounding this man that evening, hanging upon his every word. As one good, old colored woman told me, "They worship him more than they do God." When he would get through talking, these poor, deluded, superstitious negroes would pick him up and carry him in triumph on their shoulders with as much joy and adoration as if they were heathen on the banks of the Ganges, carrying their Juggernaut. And when this quack and montebank told these poor negroes to vote for whiskey and the bar-rooms, and the liquor-dealers paid them a little for each vote, two-thirds of all the negro men voted against temperance. And never shall I forget the scene the day of election and the night before election. The badge of the temperance people was blue; that of the anti-temperance people was red. On the day of election and the night before the streets were crowded with these negroes, decked with their red badges. Little ragged boys, whose fathers perhaps had not for years drawn a sober breath; old shaking men; young men with not only red badges but also little bottles fastened to their hats, and underneath it these words, "anti-prohibition," "take me home when I am full"; and hundreds of abandoned colored women. And among the yells, the hurrahs, the blowing of tin horns, the cheers for whiskey and the bar-rooms, arose also the blood-curdling cry, "Hurrah for Hell," "Hurrah for Hell." I wondered if even the jungles of Africa or the plains of India could show any more perfect type of the heathen and savage than these.

And I there and then resolved that for some time to come all my Home Mission money must go to the "Freedmen's Mission." For it is apparent, not only from a Christian but also from a patriot's view, that, speedily, something *must be done* to reclaim these savages. But as one bright colored teacher said, "There is but little hope for the older negroes—even religion does not, to a great degree, change their social practices. In the old days of slavery, when they had only ignorant negro preachers, stealing, lying and social impurity was not thought incompatible with a very religious life. And we can't change their opinions now. But the younger negroes might be saved if they could only be educated to read and put under an enlightened ministry." And oh, how fully was this statement verified when I entered the college halls of "Fisk University," in Nashville, and "Clark University," in Atlanta, Georgia, and stood before four hundred colored students in each college—as bright, intellectual, well-mannered students as I ever addressed. In Clark University the President tells me that not only are all the students strictly temperate, but that not one of them even uses tobacco in any form. Of how many of our anglo-saxon students can we make such a report.

And the only ward in Atlanta that *carried "for* prohibition" was the ward in which one of these freedmen's colleges was located. Is not that of itself an object lesson of what can be accomplished by Christian schools and colleges for these colored people of the South?

I was not able while South to visit any of our own church "Freedmen's Colleges," but hope to be able to do so this winter.

NARCISSA E. WHITE.

EVENING WORK IN NORFOLK.

M. L. W.

SEVERAL years ago the teachers in Norfolk attempted to teach a night school in connection with their other work, but were forced to give it up for lack of physical strength. Since that time the colored people have been constantly asking for evening teaching, and this year four of the teachers determined to try it again. The first night the school met in the kitchen of the Home with an attendance of seven, but the number increased so rapidly that it was taken to the college, and now has an enrollment of over ninety, and is held three evenings of the week. It consists mainly of men and women who work all day, and come at night to learn something about reading, writing and arithmetic. To see the poor, tired-looking creatures gathering into the room in the evening is a touching sight. They all look so earnest and pore over their books and slates with such eagerness that it is a great pleasure to teach them. The school is opened by short devotional exercises and then is divided into classes. During the recitation period all are working hard. There is no need to call for attention, or to urge to work, for they are, without exception, patient and energetic in all that is given them to do.

Many have a firm conviction in their minds that the negro is shiftless and lazy; but, on the contrary, the colored people in the South work far harder than the white people do. Quite a number of our pupils, who are old women, will wash all day, walk some distance to school in the evening, and, after going home, iron away on into the night. The men carry their books with them to their daily work, and study while performing their tasks. Of course, there are many good-for-nothing negroes, but the majority work very hard and are trying to rise from the low condition in which they were left after the war.

There are quite a number of odd characters in the school, and it requires heroic struggles to keep from laughing at their amusing words and ways. One poor man, who is very peculiar-looking and dull, said, one evening as he rubbed his hand over his head, "I never could add up very much; I get a queer kind of feelin' in my head when I go to add." One evening a pupil, while being examined, was asked if he could write the number 2500. He looked up with a most comical expression and said, "I've never got up that high yet." They are very ignorant about all knowledge to be derived from books, and yet while teaching them we learn many lessons of patience and perseverance.

Although they do have such hard times they are always cheerful and greet the teachers in the evening with a smile and this salution, "How is you all dis ebenin', honey?" They are so very affectionate that one becomes very much attached to them while trying to help them. The school is closed by roll-call, and by the distribution of Sabbath-school papers. After this they are dismissed to the hall, and march down the stairs to the music of the organ. They are, rcally, only grown-up children and enjoy the marching intensely, and correct each other all the time if any mistakes are made. It is a comical sight to watch them, for they are of all sizes, and it is hard work for some of the old women to keep the step.

It is not certain whether or not the school can be continued after the holidays, for the strain on the teachers of double work is almost too great, and there is danger of their health failing. It will be with sad hearts that the work

is laid down, for there is so much need of it, and it is such a golden opportunity to do the Master's work. If it were possible for the Board to afford it, it would be such a good thing to have a night school in addition to the day school and to have separate teachers for both. Could not some one who is able pay the salary of a teacher for the night work? It would certainly be the means of accomplishing much good. The people are crying out for help in all directions, and are eager and ready to learn everything that would enable them to lead good and useful lives. It is almost painful to see the eager desire that they have to learn to read, and we know that in teaching them we not only train their minds, but open to them the Bible with all its glorious truths. In looking over the mass of colored people in Norfolk, and seeing the great work to be done in developing their minds, teaching them the laws of health and order, instilling temperance principles, and, above all, showing them the Way of Life, one is constrained to exclaim with our Lord, "The harvest is indeed plenteous, but the laborers are few." May we all join in the prayer that our God will send laborers to this field, which is already white to the harvest.

Editorial Department.

In this number appears the memoir of Mrs. Dr. Martin, together with the last letter written by her. Her death occurred at Narowal, Dec. 3d, 1886, the burial ot Sialkot, in the Missionary Cemetery, in the Mission Compound, on Dec. 4th, 1886. One of the missionaries writing shortly after her death suggested the propriety of the women of America erecting a monument to the memory of Mrs Martin, saying, "True, her memory will always be cherished by all those who knew her here, but she deserves a tribute from her sisters at home." Of course a monument would be raised by her fellow missionaries there, but it seems more fitting that the sisters in the home land should be permitted thus to show their appreciation of one who so untiringly served the Master in that land of darkness, who, "working till the shadows of pain and weakness fell upon her at the end of the day," was called home to rest and reward. In order to test the minds of the women of the United Presbyterian church, it is proposed to raise a fund for this purpose of at least two hundred dollars by asking the subscribers of the Women's Missionary Magazine, and any others who feel disposed to do so, to send in their contributions of sums of *ten* cents and upward. This minimum sum is named in order that all may share in this good work. These contributions should be sent in as speedily as possible, so that the whole amount may be in hand by April 1st. Contributions may be sent to Treasurer of Women's Missionary Magazine, Mrs. J. G. Carson, Xenia, O., and be acknowledged through its columns.

"Those who know nothing about missions care nothing. The people are not to be scolded and berated because they do not give. They do right not to give their money unless they know why they give, and for what they give." Well said, *Cumberland Presbyterian*. The lack of knowledge is paralyzing the benevolence of the Church.

"We must learn to forget ourselves for the sake of Him who never forgets us."

In this number of the Magazine is concluded the interesting article on Mormonism. To a stranger visiting Salt Lake City the Tithing House is one of the first objects of interest, and it is literally true that everything is tithed from a "hay-stack to a dozen eggs." The yard through which you drive has stalls or sheds where these tithes are stored and sold, the proceeds going to enrich the church. So rigidly is this tithing system carried out, especially with the poor, that often their children are obliged to go without shoes and stockings until they are thirteen or fourteen years of age. Perhaps the rich are not so easily managed, for a Mormon remarked it was thought the Walker brothers (who had amassed great wealth there) left the church because of unwillingness to obey this law. From the time you enter the city you are impressed with the feeling of being in a foreign country. It is true it is a city "beautiful for situation," and the scenery around is grand beyond description, and truly their leader, Brigham Young, evinced more than ordinary shrewdness in selecting such a location, almost unparalleled in natural resources of wealth, as the seat of his empire. But when you see the thousands of people assembled in the Tabernacle for worship, your heart sickens as you look upon the degraded, hopeless countenances of those who compose that congregation. Their elders are voluble in repeating scripture and denouncing the government, and as they distribute the "elements" (as they call the bread and water) to every man, woman and child of their society, calling it the Lord's supper you wonder that at least their leaders are not struck dead for sacrilege. You turn away from that Tabernacle, never wanting to enter it again. Perhaps the only bright spot to be seen in this place so like a "whited sepulchre" is the various missions established by the different denominations. Besides the Sabbath-school, there are the free kindergarten and day school. No effort is made to proselyte, but they are made as attractive and comfortable as possible, and many Mormon families avail themselves of these schools, the children insisting on going because they are more interesting than those provided by "The Church." To be a missionary in Salt Lake City certainly requires strong faith, and there is no place on the earth where Ezekiel's vision of "dry bones" could be more appropriately applied than among this people. And in the faith of that promise, "Not by might nor by power, but by my Spirit saith the Lord," these patient, faithful workers day by day are doing with their might what is laid to their hands. Let us not forget these toilers, though of a different faith, but give them a glad "God speed" both by our prayers and (as they modestly suggested) an occasional contribution, for they truly are fighting the Lord's battle.

Among the latest departures from us to the field, was that of Mrs. Wilder, widow of Rev. R. G. Wilder, and his companion in service in India for more than 20 years, accompanied by her daughter, Miss Grace Wilder. In the freshness of their bereavement they have gone forth to the land that has long beckoned them, leaving a blessing behind them in the places where they have addressed meetings, and carrying in themselves the promise of spiritual good for the Kolhapur Mission, which opens its arms to welcome them and their labors. Mrs. Wilder goes at her own charges.—*Women's Work for Women.*

Miss E. J. Sloan, Treasurer of Women's Board, writes us that the statement in the Secretary's report, which was sent in some two weeks ago, with reference to the Little Girls' Home, does not now apply. *All* the *bills* are *paid* and there is a small surplus.

QUESTION BOX.

THE present year the General Assembly asks an amount of money equal to $2.63 per member to carry on the work of our church, as follows:

Foreign Missions	0.98	per member
Home Missions	0.70	" "
Freedmen's Missions	0.45	" "
Church Extension	0.34	" "
Education	0.06	" "
Ministerial Relief	0.06	" "
Assembly's Fund	0.04	" "
Total	$2.63	per member

1st. Is this $2.63 too *large* an amount for the Assembly to ask?

2d. If not, *why* is it that some of our Boards *never* receive *one-half* of the amount appropriated to them, and *none* of the Boards receive nearly all?

3d. *How* is it possible to secure this average of $2.63 per member.

ELM.

Answer.—This is how it can be done and done easily:

Text.—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

1. "*The first day of the week.*" Our giving should be *frequent.* Once a year or once a quarter is not often enough. How do we treat our bodies? We eat often Try one meal a month, or two a year. Giving brings food to the soul. Let not the soul starve for a year, and then cram it with a big meal.

2. "*Let every one of you.*". *All* should share the joys of the liberal soul. Children, if allowed to give, enjoy the collection more than the benediction. Let mother give for herself. Let brothers and sisters each make their own gifts.

3. "*Lay by you in store.*" Think of the collection *in advance.* Many lie awake planning to make money, and to save it. Did you ever know of any one lying awake planning how he could give more, and how he could make his gifts go farther?

4. "*As God hath prospered him.*" Give *proportionately.* Let the rich give much. Let the poor give less. Let all give a definite proportion of their income.

5. "*That there be no gatherings when I come.*" Great collections under the temporary influence of an eloquent Paul or Apollo, are not so good as regular, frequent, and smaller contributions prompted by principle, and by this scriptural plan.

"Beware of covetousness." Every poison has its antidote. Covetousness is spiritual poison. Its antidote is giving. Why is Great Salt Lake so bitter, salty and deadly? It has no outlet. It is always receiving water from the pure and melting mountain snows. But it never gives. It only poisons what it receives. Try this plan and see if the Lord's treasury will not be full.

MOST appropriate are the words of Mrs. C. H. Spurgeon: "It is pleasant to be impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by love of the service itself, but best of all to be so certain of the Lord's will and desire for His glory in the matter that we dare not give it up." In view then, dear sisters, of the past, we have undertaken to help forward more rapidly and effectually this great and blessed work of evangelizing the 850,000,000 still sitting in "darkness and the shadow of death." And in the strength which God only can give, resolve that each one of us will do our part in lifting the debt which hangs like a pall over our church boards and altogether we may originate and believingly undertake means adequate to send the Gospel of His Son into the dark places of the earth.

A strong staff—prayer.

NOTICE TO SUBSCRIBERS. — As was stated last month the MAGAZINE has now a circulation of about thirty-three hundred, and the request for subscriptions for missionaries has met with a generous response, for which your committee are grateful. But more is needed. In order to insure success the circulation *must be increased.* Your committee do not ask one cent for their services, but they do ask the earnest and continued efforts of the friends of the MAGAZINE in securing new subscribers. Just think, if every subscriber would send but *one* new name the list would be *doubled.* Dear sisters, whether the MAGAZINE is to continue and improve or not is for you to say. The committee are at your service, and the responsibility rests with you.

WE call special attention to the item in the Treasurer's report of the Women's Board of the receipt of $8.40 from Mission Band, Springfield, Ohio, to send the MAGAZINE to five missionaries in India and five in Egypt. This is surely praise-worthy, and how many more of our "Bands will do likewise. Now that all our missionaries in foreign fields are provided for, would it not be well to look up some of our deceased minister's children and cheer and brighten their young lives by the monthly visits of the MAGAZINE.

IN an exchange we find the following excellent direction from Mrs. Rhea, who has had large experience in both foreign and home work: "Give your money by an act of the most spiritual worship directly to the Lord, and drop it quietly and unquestioningly with prayer into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most; and if the Master wants twine, string, wrapping paper, pine boxes or barrels, so practical or unromantic, let your funds go for these to carry Bibles in or whatever else is being sent." There are many things essential to the successful carrying on of mission work both home and abroad which are not popular. They are of the utilitarian kind and lack sentiment, yet somebody's money must be applied to cover expenses.

MISS CYNTHIA E. WILSON, who was one of the party of missionaries who went out in the autumn, reports that after having left Mr. Ashenhurst and Miss Anisa Moosa at Port Said, they left that port at 3 P. M. of the same day and taking with them an electric light proceeded through the canal, reaching Suez at 9 A. M. the next day. After what was on the whole a pleasant voyage, the remainder of the party landed at Bombay on Saturday, Nov. 19th.

Young People's Department.

IMPORTANT SUGGESTIONS.

Say nothing you would not like God to hear.—*Eccl., v ; 2.*
Do nothing you would not like God to see.—*Titus, ii ; 7.*
Write nothing you would not like God to read,—*Heb., iv ; 13.*
Go to no places where you would not like God to find you.—*Job, xxxiv ; 21.*
Read no book of which you would not like God to say: "Show it me."—*John, v : 39.*

QUESTIONS AND ANSWERS.

Now, Mamma, we are through our tasks, and have recited our catechism, and are ready for your Sabbath evening talks.

Robby.—O yes, Mamma, tell us about David killing the giant, and the bad men thrown in the den when Daniel came out.

Sarah. — Robby, you know all the stories of the old testament, and Grandpa says we should learn something of church history, and now Mamma will teach us.

Robby.—Mamma, what does Grandpa mean about church history?

Mamma.—Grandpa no doubt refers to the church after our Saviour went up to heaven.

Robby.—Will it have in it the story of Paul going to Rome in a shlp?

Sarah. — Yes, Bobby, but I want Mamma to tell us when the new testament church commenced?

Mamma.—We presume the first Christian church was constituted at Jerusalem, on the day of Pentecost, when the Holy Spirit came to them, as Jesus had promised.

Robby.—What was day of Pentecost?

Mamma.—Well it was one of the Jewish Feasts, the appointment of which we read of in Leviticus. This was, we presume, the feast of ingathering, something like our harvest home. Matthew Henry says it was the day kept in remembrance of the giving of the law at Mount Sinai, and it came on the first day of the week, so it was when the Disciples were gathered on our New Testament Sabbath that the promised Spirit came to them. Dr. Lightfoot says the law was given them at Sinai just fourteen hundred and forty-seven years before this event.

Sarah.—I guess this was the first congregation of the New Testament church. I see in the Acts there were one hundred and twenty persons present.

Robby.—Well, I like our harvest home better than Pentecost, because Mamma's and children can come.

Mamma.—Perhaps children were there. We know some Mamma's were "Mary, the mother of Jesus, and other women," and we know Moses, when giving directions to the Old Testament church, said, "Gather the people together, men and women and children," and you remember, mothers brought their children to Jesus.

Robby.—Yes, Mamma, and that is just the reason I love Jesus, because I know He loves me. If I had been there He would have blest me too, and He can now up in heaven just as well.

Mamma.—Dear boy, I am thankful you know this great truth, and you will remember that word, "Having loved His own which were in the world, He loved them to the end."

Robby.—Please tell us who preached the first sermon in the new congregation?

Mamma.—We read of Peter explaining many things to them which they did not understand previous to the day of Pentecost, and it was he who, after the effusion of the Holy Spirit, stood up and preached that great sermon, the result of which was the conversion of three thousand souls.

Robby.—O, but they would need a large house the next Sabbath day.

Sarah.—I presume the twelve Disciples were all preachers?

Mamma.—No doubt they were, some of them quietly preaching and teaching, but of nine of the chosen twelve we hear little of their work. We are sure, however, they were faithful unto death, for history informs us there was but one of them who died a natural death: Of the seven first deacons chosen, we read of two who taught and preached publicly, and one of the two, Stephen, was the first Christian martyr.

Robby.—What is a martyr, mamma?

Mamma.—It is one who dies for a principle, for a truth believed, rather than deny that truth will suffer death. Those who die for Christ's sake, we call Christian martyrs.

Sarah. — Why could the Jews kill Stephen, when we read in John's Gospel that when Pilate told them to take Jesus and judge him according to their law, they replied that they could not, because

it was not lawful for them to put any man to death.

Mamma.—At the time of Stephen's martyrdom, Judea was without a Roman governor. Pilate had been removed from office, so for a time the Jews had their own way, and improved it in persecuting the Christians, the followers of Jesus.

Robby.—Mamma, why did God let those wicked men kill good Stephen?

Mamma.—We do not know God's reasons, but we do know Stephen was, as Cowper says, "Chased up to Heaven," and his cruel death scattered the Christians; so that they carried the good news of salvation to all the countries 'round. Paul in his defense before Agrippa, said, that previous to his conversion he had persecuted them "even to strange cities."

Robby.—Did the Jews kill any more Christians?

Mamma.—We have no doubt they did destroy many of them, but their names are not recorded. The next martyr we read of was James, by order of the new governor, Herod Agrippa; history informs us that he was a humane man, but the hate of the Jews toward the Christians was so great that to ingratiate himself in their favor, he ordered the death of James; and in order to yet further please them, had Peter put in prison, intending after the passover to have a public execution in order to delight his troublesome subjects; but God released Peter, and poor Herod Agrippa was soon sent to appear before the God of the Christians and render his account.

Sarah.—I have always thought of Herod Agrippa as being the same as he who asked to hear Paul's defense, after he had appealed to the Roman emperor.

Mamma.—No, Felix succeeded Herod Agrippa, and having his home in Cæsarea in the grand palace built by Herod the great; there too the centurian Cornelius lived, who was the first Gentile convert to Christianity. After Felix, Festus came into power, and, upon inquiry into the affairs of state, found a prisoner left in bonds by his predecessor Felix. The Agrippa who came to Cæsarea to pay his respects to Festus, the new governor of Judea, was a son of Herod Agrippa and great grandson of Herod the great, who ruled Judea at the time of Christ's birth. This Agrippa was king of Chalcis, Trachonitis and Abilene; Bernice, who was with him, was his sister, and at this time a widow.

Sarah.—When reading this account of Paul, I have wished he had not appealed to Rome's cruel King, for Agrippa said, he might have been set at liberty if he had not.

Mamma.—Ah! the great Paul knew the hate of his countrymen; he has given us a list of their former cruelties. The wicked Emperor could not cause more suffering than they; he felt that he could not much longer endure his arduous missionary tours, and "care of all the churches," of which we have a vivid account in the missionary record given us by Luke in the Acts; and, in his last letter to Timothy, says, "I am now ready to be offered," and long 'ere this had expressed desire to depart and be with Christ.

Robby.—I like to hear about that long journey in the ship, and all the things that happened, and what he did when he got to Rome, and about his death.

Mamma.—Yes, all children are interested in the voyage of that interesting man. We read he had his own hired house, and for two years had perhaps more rest and quiet than at any time since his public ministry; he had many friends visit him, and some of the royal household, of whom some were Christians through his teaching; one of whom tradition reports carried the gospel to England. How long Paul might have lived, we know not if the great fire which destroyed so much of the city had not occurred. This gave Nero a pretext for

persecuting the Christians, laying the blame on them. In the 64th year of the christian era Paul was slain by the sword.

Sarah.—You said that history informs us that one of the twelve disciples of Jesus died a natural death; please tell us which one it was?

Mamma.—We will reserve what we know of him until our next Sabbath evening talk. Now it is time for prayers and sleep.

Women's Auxiliary Board, &c.

At the January meeting requests for special work in the foreign field were received from two congregational societies.

College Springs Presbyterial Society, according to report of the last meeting, resolved to assume one-half of Miss Euphie Gordon's salary on her return to India. It is understood that a second Presbyterial society will be responsible for the other half.

The Secretary of Home Missions and Church Extension keeps a record of societies desirous of sending boxes to home missionaries, but for some reason there is difficulty in securing names of those to whom such help would be acceptable. Letters of acknowledgement tell how hearts have been cheered and strengthened by such substantial tokens of interest in their welfare.

We learn that the Little Girls' Home, at Knoxville, has been entered free of debt—a new departure in the history of the Freedmen's Mission. Some one modestly suggests that our women may safely take a large share of credit for this happy result of their organized work.

Another young lady has offered her services in teaching the Freedmen.

The Treasurer reports $1,830.73 received since last meeting.

Miss Sloan's work could be made much easier if congregational societies would remember to send their money through the Treasurer of their Presbyterial Society. The Foreign Mission Board desires that all salaries assumed by Presbyterial Societies should be paid in this way; and it makes endless confusion for both Boards when some congregational societies send their money to our Treasurer, some to Mr. McKee, and only a conscientious few to their own Presbyterial treasurer, who alone knows when the full amount is paid.

M. M. SHAW, Rec. Secretary.

January 3, 1888.

RECEIPTS FOR DECEMBER.

FOREIGN MISSIONS.—L M S., St. Clair, $5; L M S, Utica, Lake Pres., 6; W M S, Indiana Pres., 6; L M S, 2nd Xenia, 20; L M S, Beaver Falls, 10; L M S, Rocky Spring, 4; Mrs Mary Kelso, 20: L M S, Darlington, 20; L M S, Mahoning, Beaver Valley Pres., 6; L M S, Wurtemburg, 10; L M S Oxford, for debt, 5; L M S, Grove City, Pa. 10; L M S, Centreville, 20; Y P M S, Etna, 10; L M S, Portersville, 10; L M S, Greenfield, O., 5; L M S, Mexico, Pa, 23; L M S, York, N Y, for debt, 22; L M S, Piper City, Ill, 23; Y L M S, Beaver Falls, 10; also for debt, 10; L M S, Edgerton, Kan., 1,85.

SALARIES.—Miss Smith, Mrs. S J Haggerty, Castroville, Cal., $5; Garnett Pres., 5. Miss Campbell, Monmouth Pres., 137,50. Miss J L White, Beaver Valley Pres., 350. Miss C E Wilson, Keokuk Pres., 51; Miss M Strang, Southern Ill. Pres., 59.50. Miss Corbett, Brookville Pres., 32.50. Miscellaneous—Mrs M B Hayslip, Granville, Ill., for half support of girl in boarding school under Miss Thompson, Cairo, Egypt, 25. Mission Band 5th Phila. for bible reader under Miss Anderson, 14.50. L M S, Mumford, N Y, for Christian Training Institute, Sialkot, India, 26. Mission Band, Springfield, O, for hospital in India, 10; also for Girls' School, Asyoot, Egypt, 10; also to supply lady missionaries, five in Egypt and five in India, for one year with the Women's Missionary Magazine, 8.4c.

HOME.—L M S, Kenton, 8; L M S Wurtemburgh, 8; Y P M S, Etna, 12; W M S, 1st Pittsburg, 25; L M S, Washington, Pa. 25; Y L M S, Beaver Falls, 10; L M S, Edgerton, Kan., 1.35; Lydia Martin Band, North Shenango, Pa., for warm Springs Indian Mission, 20. Mission Band Springfield, O., for same for schools, 10.

FREEDMEN'S.—L M S, St. Clair, 25; L M S, Kenton 6.50; L M S, Sugar Run, 10; W M S, 1st Pittsburg, 25; Y L M B, Clifton, 5; Y L M S, Beaver Falls, 10; L M S, Edgerton, Kan., 85 cts. Mission Band 6th Pittsburg for library at Norfolk, Mission, 25; L H M S, 1st Allegheny, a Christmas gift to Miss Mason, 10. Mission Band Springfield, for girls at Knoxville. 10.

CHURCH EXTENSION.—L M S, Edgerton, Kan., 65cts. Parsonage Fund—L M S, Grove City, 8; L M S, Caledonia, N. Y., 26 Ministerial Relief—L M S, 3rd Pittsburgh, 25; L M S, Stewarts Station, Pa., 10; L M S, 7th Pittsburgh, 5; L M S, 1st Xenia, 15. L M S, Sugar Run, O., 5. Mission Band, Erie, 5. W M S, 1st Pittsburg, 10. L M S. Greenville, 17. L M S, Edgerton, 11 cents, Y P M S, 2nd Xenia, 5. Miss Mary J. Clokey, 20. Mission Band. Springfield, O., for children of disabled ministers, 10.

Gift to Miss E. E. Gordon from societies in Allegheny, Chartiers, Frankfort and Monongahela Presbyteries, in all $249.50.

LITTLE GIRLS' HOME.—To assist in furnishing, L M S, 8th Pittsburgh, $7.31; Mission Band, 7th Pittsburgh, 6.37; two societies of 1st Pittsburgh, to complete expense of matron's room, 8; L M S, Bellevue, 20; "Busy Bee," Bellevue, 6; L M S, Pine Creek, 5; Highlands S. S., San Bernardino, Cal., 9.65; Mission Band, 2d Pittsburgh, 10; "Cheerful Workers" Mission Band, Bellevue, 25; L M S, Braddock, 25; Y L Aid Society, 4th Allegheny, to assist in paying freight on goods to L G Home, 4; also Mission Circle, 5th Allegheny, for same, 1.

CHRISTMAS TREAT, KNOXVILLE.—W M S, 1st Pittsburgh, 2; W M S, 6th Pittsburgh, 2; W M S, 8th Pittsburgh, 2; Mission Band, 6th Pittsburgh, 2.

ORPHANS' HOME.—W M S, Indiana Presbytery, 5; L M S Rocky Spring, Pa., 10; L M S, Buena Vista, Westmoreland Presbytery, 31; Y L M S, Beaver Falls, Pa., 5.

Endowment Fund, Waitsburg Academy, L M S, Darlington, Pa., 10.

Education, L. M. S, Edgerton, Kansas, 11 cents.

Assembly Fund, L M S, Edgertown, Kan., 8 cts.

E. J. SLOAN, Treasurer.

Report of aid sent to the Freedmen through the Woman's Board, from July 1887 to January 1888.

In order that Missionary Societies and Mission Bands may know what they are accomplishing, and the church at large may know what is being done for the Freedmen, we present the following report;

The building and furnishing of the Little Girls Home at Knoxville being complete, the management wishes to express hearty thanks through the

board to the ladies and children of the church, for the active interest so materially manifested by aiding in this good work. We are glad to see the growing interest on the part of societies and hope this is but a beginning of great things to come.

The most pressing need in the Little Girls Home, now, is not clothing or bedding, for they have an abundance for this year, but aid in supporting their orphan children. They tell us they could fill their home if they only had the means by which to defray their exbenses. The cost of supporting one of these is fifty-five ($55.00) dollars a year, exclusive of clothing. Since it is by and through the educating and training of these little ones, that we hope to lift their race out of that low place of degradation and ignorance which they have heretofore occupied, will not societies come forward and take upon themselves this responsibility.

There is another item we would like to bring before you. Miss Henrietta Mason, whom many of you will remember, as being in charge at Prairie Bluff, Ala., last year, is now at Kensee, Ky. She was obliged to make a change on account of her health.

This Kensee is a mining town and while the people are very anxious to have school, they are not financially able to support a teacher in full. Miss Mason, however, has been teaching there this year with the approval of the Freedmen's Board, they expecting to supplement her salary. She receives thirty-five ($35.00) dollars a month from the Kensee people. Will not some society or societies kindly come forward and increase to living wages? Should she receive adequate support, this may become a permanent mission; otherwise it will have to be abandoned; which would be very unfortunate as the people are interested, and Miss Mason has a Sabbath-school in successful running order.

Little Girls Home, Knoxville, Tenn. With the exception of the desks in the study room, the furnishing was all done through the Women's Board.

Matron's room, L M S, 1st church, Pittsburgh, Pa.; A bed-room, Y P M S, 2nd church, Allegheny, Pa.; Another bed-room, Y L A S, 4th church, Allegheny, Pa.; In dormitories, two beds by the Help and Little Band, Washington, Pa., one bed; L M S, Latrobe, Pa., one bed; Willing workers, Braddock, Pa., two beds; L M S, 3rd church, Pittsburgh, Pa., one bed; L M S, 8th church, Pittsburgh, P., one bed; L M S, Wilkinsburg, Pa., one bed; L M S, Claysville, Pa., one bed; Mission Band, 7th church, Pittsburgh, Pa., one bed; L M S, Hamilton, Ohio, bedding; McCrory Mission Band, 3rd Pittsburgh, Pa.; L M S, Pano, Ill., 1 box; L M S, West Hebron, N. Y., 1 bbl. bedding; Willing Workers, Johnstown, Pa., 1 box; L M S, West Newton, Pa., 2 bbl. bedding and clothing valued at $60.00; L M S, 2nd Xenia, Ohio, 1 bbl. value $21.03; L M S, Argyle, N. Y., 1 bbl. bedding value $18.00; L M S, Ainsworth University, 1 box bedding; L M S, McKeesport, Pa., 1 box bedding and clothing, value $88.00; L M S, Newville, Pa., 1 bbl. value, $21.00; L M S, Crawfordsville, Iowa, 1 box; Mission Band, North church Philadelphia, Pa., 1 box; Mission Circle, 5th church, Allegheny, Pa., 2 bbls.; prayer meeting circle, Mt. Jackson, Pa., one scrap album; L M S, McKeesport, Pa., carpet; L M S, Richmond, Kan., carpet; L M S, Sunbeam, Ill., carpet; L M S, Spring Hill, Ind., carpet; L M S, Sugar Run, Pa., carpet; L M S, 7th church, Pittsburgh, carpet; L M S, Warnock, Ohio carpet; L M S, Mansfield Valley, Pa., carpet.

KNOXVILLE.—L M S, Sidney, Ohio, 1 box; L M S, Canonsburg, Pa., 1bbl; L M S, Cuylerville, N. Y., 1 bbl; L M S, 2nd church Pittsburgh, Pa., 2 bbls value, $50.00; L M S, Uniontown, Ohio, 1 box; Y L M S, 7th church Pittsburgh, 1 box, value, $75.00; Y L H M S, 1st church Allegheny, Pa., 1 bbl. to Miss Mason, Kensee, Ky., value, $40.00.

CHASE CITY, VIRGINIA.—Y L H M S, 1st Allegheny, 1 bbl; L M S, Morningsun, Ohio, 1 box, value, $23.00; L M S, Mansfield, Ohio, 1 bbl; L M S, Braddock, Pa., 2 bbls, value, $44.00; L M S, Springfield, Ohio, 1 bbl, value, $17.00; L M S, Welda, Kan., 1 box, value $35.00; L M S, Richland, Kan., 1 box, value $6.65; L M S, 2nd church Xenia, Ohio, 1 bbl, value $46.25; L M S, Grove City, Pa., 1 bbl, value $30.00.

BLUESTONE.—Y L H M S, 1st church Allegheny, Pa., 1 bbl; L M S, Glade Run, Pa., 1 bbl; L M S, Indianola, Iowa, 1 box, value $75.03; L M S, Marissa, Ill., 2 bbl, value $25.00; L M S, Bellevue, Pa., 2 bbl; L M S, Blairsville, Pa., 1 bbl; L M S, Beaver, Pa., 1 bbl, value $30.00; L M S, Washington, Pa., 1 bbl, value $20.00; L M S, Sharpsburg, Pa., 2 bbl. value $45.15; L M S, Sparta, Ill., 1 box; L M S, North Shenanago, Pa., 1 bbl bedding, value $22.25; L M S, Erie, Pa., 1 box, value $15.00; Y L H M S, 1st church Allegheny, Pa., 1 bbl, value $25.00; Good Will Mission Band, 1st Church Mission, Allegheny, Pa., 1 bbl, value $20.00.

NORFOLK, VIRGINIA.—L M S, Somanank, Ill., 2 boxes; Y L P M S, 1st church Allegheny, Pa., 1 bbl; L M S, Paxton, Ill., 1 box, value $35.45; L M S, Elderton, Pa., 1 box, value $26.00; L M S, Negley, Pa., 1 box; L M S, Stowe Cong., Ohio, 1 box; L M S, 1st church Pittsburgh, 2 bbl; Mission Band, Braddock, Pa., 1 bbl, value $32.00; Infant class, S S, McKeesport, Pa., 1 box, value $65.00; L M S, Braddock, Pa., 3 bbl, 1 box, value $85.00; Willing Workers, Braddock, Pa., 1 box papers $2.00; L M S, N. Shenango, Pa., 1 box bedding $8.75; L M S, Argyle, N. Y., 1 bbl, value $18.00.

C. J. VINCENT, Cor. Secretary.

"THE HIGH-CASTE HINDU WOMAN."

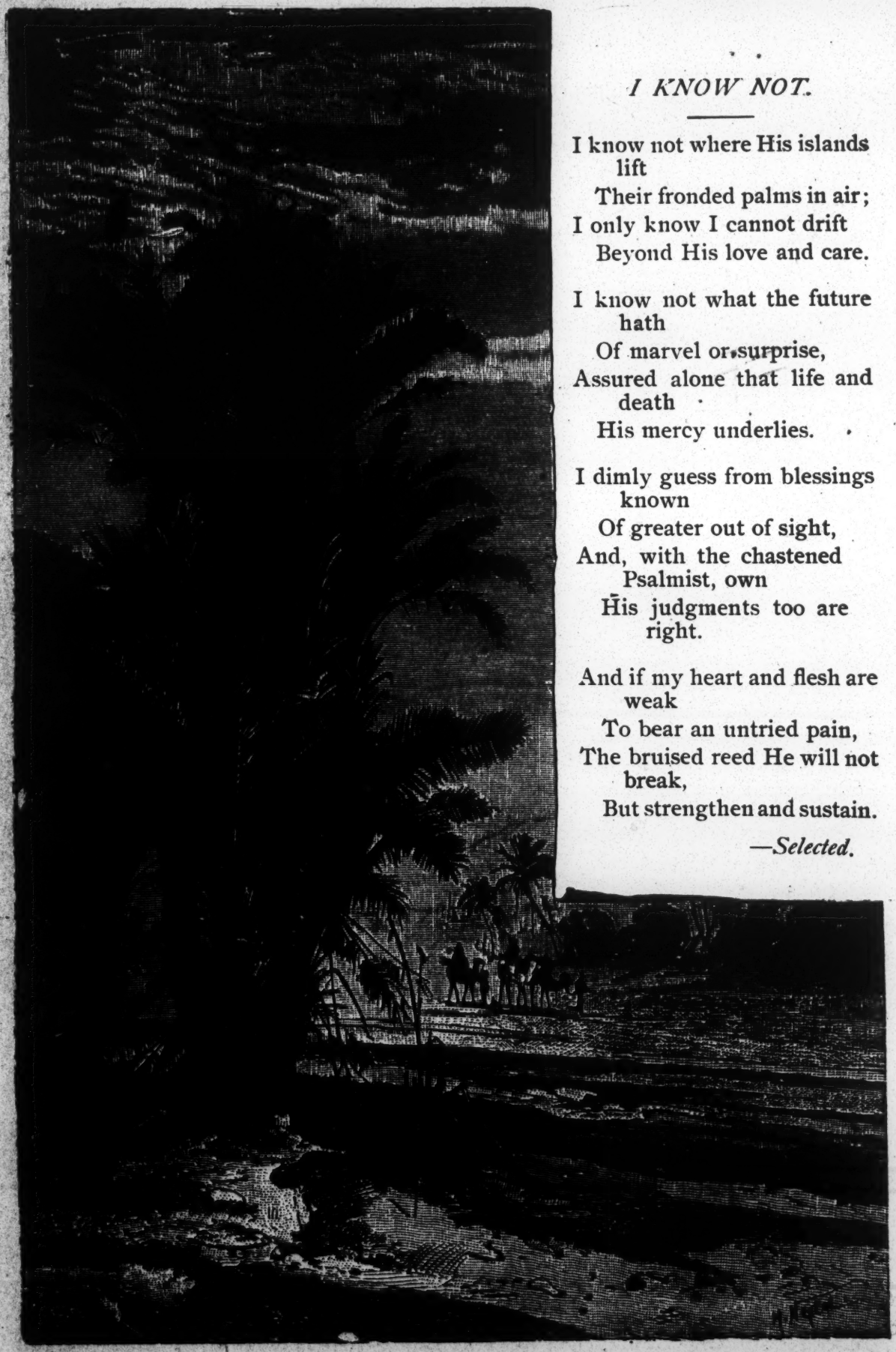
I have been very much interested in a book bearing this title, written by a remarkable woman, herself a high-caste Hindu widow, Pundita Ramabai. It may be that the ladies of our missionary societies have read the book. If not, allow me to recommend it to every woman in the church. Next to Dr. Gordon's book, I know nothing more fitted to stir the heart and move the hand than this picture of Hindu life, from the point of view of one born and brought up in that life. In the August number of this MAGAZINE occur these words, quoted as coming from the lips of Mrs. Hanna: "There is nothing like missionary intelligence to keep one's heart warm for the Lord's work." I believe this to be true. No appeal can be so eloquent as the simple statement of the truth. And in this book is a vivid picture. The author says, "Now that the Suttee-rite, partly by the will of the people and partly by the law of the Empire, is prohibited, many good people feel easy in their minds, thinking that the Hindu widow has been delivered from her terrible fate; but little do they realize the true state of affairs." Then follows an account of the treatment of these unfortunate beings, the cruelty of which often drives them to suicide. The census of 1881 in India reports 20,930,626 widows of all ages and castes, of whom 669,000 are under nineteen years of age. Hundreds of thousands of them are mere children. They cannot marry again. They have no resource whatever. Of 99,700,000 women and girls under British rule, 95,900,000 are unable to read and write. The rest cannot be called educated. "It is a popular belief among high-caste women that their husbands will die if they should read or should hold a pen in their fingers. The fear of becoming a widow conquers their hunger and thirst for knowledge." Not only the majority of the men are bitterly opposed to the education of women, but most of the women themselves. Yet here is a Hindu woman, a widow, the author of this book published in America. Her history is a remarkable one. It is given in the form of an introduction to "The High-Caste Hindoo Woman," by Dr. Rachel Bodley, Dean of the Woman's Medical College, Philadelphia. It is of thrilling interest the story of this girl, as told by a sympathizing friend.

Her object is to establish in India schools where young widows may find homes and learn to be self-supporting, thus saving the lives of these unfortunate beings themselves, and, at the same time, making them a positive blessing to their country women.

She was ready in June to set out upon her mission, but was delayed for want of money. She has a set of text-books written for use in India, but has not money to print them. Her book was written with the hope that the sale of it would bring her $15,000, the amount she wants at present. If each society in our church would send for a few copies, it would help greatly. It is $1.25 a copy.

The Pundita says, "It is my solemn belief that it is the most sacred duty of those who dwell in this highly favored land to bestow freely talents of whatever kind they may possess to help forward this educational movement. I venture to make this appeal because I believe that those who regard the preaching of the Gospel of our Lord Jesus Christ to the heathen so important as to spend in its accomplishment millions of money and hundreds of valuable lives, will deem it of the first importance to prepare the way for the spread of the Gospel, by throwing open the locked doors of the Indian Zenanas, which cannot be done safely without giving suitable education to the women, whereby they will be able to hear the dazzling light of the outer world and the perilous blasts of social persecution."

OELLA J. PATTERSON, Berlin, Dec. 1887.



I KNOW NOT.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

—*Selected.*